

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fixed,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fall."

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RELIGIOUS MISCELLANY.

A SERMON,

BY T. J. SAWYER.

TEXT.—"Trust in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah xxvi. 4.

The necessity of some being higher than man in whom to trust is demonstrated to our own conviction by almost every day's experience. There is an imbecility in an arm of flesh which cannot but be felt. There is a weakness in human wisdom that cannot be acknowledged. There is a shortness in human foresight that cannot but be realized. How many of our most ordinary plans fail!—Those apparently best devised often prove abortive. Our boasted wisdom turns to folly—our foresight has not anticipated the evil—our strength is weakness. Our purpose most cautiously formed and forwarded by our utmost exertions for its accomplishment too often perishes in its blossom. The wisdom that formed this purpose is too trifling in the first place to insure success. But granting that sufficient, some unforeseen circumstance which no human power can resist, may in an unfortunate moment dash our purpose and all our hopes connected with it to the dust.

In ourselves there is not the power to warrant very high anticipations. We may possess the will but that will we cannot always perform. Some casualty may change our will however good—another may remove the ability while the will remains. If we look around us we shall find the same imbecility pervading our race. One may surpass another—but all are distinguished by weakness. We cannot trust in ourselves: we cannot for the same reason trust in our fellows. Hence the folly and wickedness of giving an implicit confidence to any of the human race—of giving ourselves up unreservedly to their control and guidance—of relying implicitly upon them for shelter and security from every danger. The wickedness of such misplaced confidence was the ground of the curse proclaimed by the prophet Jeremiah. Thus saith the Lord, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath in the desert and shall not see when good cometh; but shall inherit the parched places in the wilderness in a salt land and not inhabited." This imagery borrowed from scenes with which the children of Israel were familiar, is particularly beautiful and striking. The unhappy man who had cast aside his confidence in the Almighty, and who had put his trust in man and made flesh his arm, was to be like a heath in the desert. Surrounded by dreariness and desolation there was no object upon which he might look with pleasure. A wilderness was about him. He could not see when good came. There was no thread to lead out of the labyrinth. The wisdom in which he had confided had failed—the power to which he had looked for security had broken. Man as weak and short sighted as himself was unworthy the trust he had unwisely reposed in him. There was no prospect of a happier result. Another chance might involve him still deeper in gloom. Another misfortune might hurl him to despair. There was no security. He was a heath in the desert exposed to every blast undefended, and to every storm unsheltered. He was inhabiting parched places in the wilderness unproductive of the fruits of peace and happiness for which he toiled. If now and then a flower would spring up, the idol of his fond and confiding heart, it would wither beneath the sun and fade away, leaving him only to sigh over his loss without a hope that it should ever again expand its leaves, or regain its former flush and fragrance. He felt that in man there was no power and no wisdom to bring good out of evil, or convert misfortune into a blessing—no power to awake a song in the midst of sorrow—no power to call up joy in a heart thronged with griefs—no power to set the rainbow of hope on the cloud of adversity. The arm of flesh in which he trusted withered and shrunk into weakness. The man to whom he looked for security perished before him.

How kind the command, how comforting the invitation in the midst of the casualties and misfortunes of human life, presented us in our text, "Trust ye in the Lord." "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." In him there are no changes, "neither variableness nor shadow of turning." He is "the same yesterday, and to-day and forever." All things else may be mutable but he is immutable. "All flesh is grass and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of the Lord endureth forever." His throne is fixed. To him we can say "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish but thou remainest; and they all shall wax old as doth a garment, and they shall be changed, but thou art the same and thy years shall not end.

With what confidence can we then trust in the Lord. Beyond the reach and the influence of time he exists eternally. The reason assigned in our text why we should thus trust in the Lord forever, is, that in the Lord Jehovah is everlasting strength, a strength which never falters nor fails—a strength which operates undiminished through all time—through all eternity.

It may seem singular to some that such a reason should be presented as an inducement to us to repose our confidence in the Lord. Although power be a necessary requisite in one to merit our trust, it would seem that it is not the only requisite. We feel a want of assurance of the wisdom and benevolence of the being thus claiming our highest confidence. Power may indeed render him a most desirable friend, if he be possessed of other attractive attributes—it may also render him with unfavorable dispositions a most fearful enemy. In our text it is not said that the Lord either possesses sufficient wisdom nor sufficient benevolence to claim or justify our confidence in him. But nothing can be more evident than that he possesses both. Indeed without them, it would be in vain to exhort or command us to trust in the Lord. It would be impossible to persuade men to trust in the Lord because he had strength that might secure him from every outward danger, while one could not but feel that this very power was of all things most to be dreaded. Nor could we easily induce one to place his confidence in the living volcano merely because it possessed power to shake the earth to its centre. No, the power must be friendly—must be accompanied by such other attributes as will render it worthy of our confidence. Who at any solicitation would trust himself to a most deadly foe? Who would give himself to an implacable enemy?

Either then the Deity is deserving of our confidence or mocks us when he says, "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Who dares say he is not deserving? Who dares insinuate that he sports with our happiness?

The Scriptures so frequently, so constantly represent God as infinitely good—as good unto all, that it is and always must be taken for granted. It is not a point which, if we believe the Scriptures, we are left to question. How often it is said his mercy endureth forever. And by Jesus Christ himself he is declared to be the only good. "There is none good but one—that is God." There is none save God, constantly, universally, infinitely good.

When invited therefore to trust in the Lord forever, it is on the supposition that he is benevolent. Otherwise such an invitation is only useless, since it must be impossible to comply if we know him, but also an instance of the most reckless and wicked trifling with human happiness. What! ask us to trust in a monster of cruelty, or even a being destitute of goodness, merely because he possesses power—a power too which is as likely to destroy as to save—to ruin as to restore! Ask us to trust in the whirlwind! It may bear us safe on its wings up to the clouds—it may also, and far more likely, dash us to the ground. Ask us to place our confidence in the ocean lashed into a rage by the resistless storm! It may bear us quicker to our destined heaven, but far more likely it will consign us in death to its calmer bottom.

No, the very fact that we are called by himself to trust in the Lord, is proof that he is worthy of that trust. The Lord is a father, and he desires the confidence and of course the affection of his children. He does not demand it that he may become our friend, the very reverse—it is because he is our friend already. We are the objects of his care and tenderness. We ever have been, and yet we distrust the Lord Jehovah, in whom is everlasting strength. Were he our enemy, he would not claim our confidence, nor ask our love. It is because he is our friend and loves us and does us good that he makes this demand on our hearts. That happiness is the result of such confidence in God as the text requires seems exceedingly obvious. The Deity is infinitely, benevolent and all-wise. In him it is said is everlasting strength. With such a friend in whom to trust what could we fear? In time and eternity he is the same, unchangeably good, possessed of everlasting power. We feel that we are in the hands of a father greater than all, and that no one "is able to pluck us out of our father's hand."

The language of Hezekiah to his people, when the king of Assyria came up to war against Jerusalem, is a striking illustration of the comfort and happiness such a confidence in God imparts. "Be strong and courageous, say he, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him, for there is more with us, than with them: With him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the word of Hezekiah." There was truth in what he had spoken, they felt that the Lord Jehovah indeed was their help. They trusted in the Lord who is everlasting strength and rested secure.

Jeremiah in connexion with the curse which he pronounced against those trusting in man, to which I have before referred, says:—"Blessed is the man that trusteth in the Lord and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when the heat cometh, but her leaf shall be green, and shall not be careful in the year of draught, neither shall cease from yielding fruit."

Who in the midst of summer and a season of drought, when earth's beautiful covering was withering and dying away, and the foliage of the forest was turning sear and all was becoming desolate, who has not gazed upon and admired a tree planted by the waters, fresh and green and gay as in the time of flowers. Her roots spread out by the river. The burning rays of the summer sun that scorch and wither like the blasts of a furnace, every thing else, fall harmless upon her. Her leaf is green. She sees not when the heat cometh, she heedeth not the year of drought. Her fruits ripen and fall in their accustomed season. Such is the man who trusteth in the Lord. He is a tree planted by the waters. When others are fainting and dying under sorrows, he has a river of life passing by him, from which as an exhaustless fountain, he draws that consolation which he needs. In seasons of temptation and trial, so beautifully represented in the simile by heat and drought, he

stands unendangered. He knows that in the Lord Jehovah, is everlasting strength. In him he trusts. Misfortunes may assail him—storms of adversity may arise, but he is unmoved. His trust is not in an arm of flesh. His cistern is not that broken cistern that can hold no water, but within him he feels, by the good providence of God, he has a well of water springing up unto everlasting life.

I have before hinted that the unlimited goodness of God is so generally asserted, and by such a variety of expression, that its repetition is sometimes omitted, when it must necessarily be understood. Our text I regard as an instance in point. "Trust in the Lord forever, for in the Lord Jehovah is everlasting strength." Power here only is mentioned, and it is obvious to every one that blind power or power directed and blessed by cruelty so far from meriting confidence, would become an object of terror and alarm. The more power a being should possess, under whose control we chance to fall, who was utterly reckless and indifferent relative to our happiness, or who should sport himself with our misery, the more dangerous would he become—the less would he merit our confidence.

We are not permitted to question for a single moment the disposition of God to do us good. So many have been his proofs of affection, that it should seem no heart could distrust. But ungrateful indeed is man, abundantly justifying the complaint; "I have nourished and brought up children, and they have rebelled against me." And again, "I have loved you, saith the Lord: yet ye say wherein hast thou loved us?" After all the displays of divine compassion, after the most indubitable proofs of an undying love for mankind, multitudes yet say "wherein hast thou loved us."

Let us my brethren not be so unreasonable. Let us trust in the Lord. While some trust in horses, and some in chariots—let us trust in Jehovah, in whom is everlasting strength. This confidence is inseparable from love. If we do not love sincerely, it is folly to talk of trusting in him. If we do, we can hardly act otherwise than implicitly trust in him. In ourselves we can feel little or no confidence. We cannot rely on an arm of flesh. We know its weakness. We know that all flesh is grass, and all the goodness thereof, as the flower of the field. Shall we, can we trust in so frail a thing as a flower? As well trust to the sighing of the breeze. Remember that much of our present happiness depends on our conduct in this simple affair. If we trust in God, we have one pure spring of joy—one unimpaired fountain of consolation which the world can neither give nor take away. In our little hour of sorrow, we can go to the Lord. In our season of danger, we can apply for aid to him.

Finally, let us be careful to remember that this confidence in God, must, if it be genuine, necessarily make us better—more attentive to duty—more prayerful, more devoted—more spiritual minded.

[From the Religious Inquirer.]

FAITH IN THE RESURRECTION.

A gentleman of the country, upon the occasion of some single service his man had done him, gave him a curious silver cup. David (for this was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But, one day, by accident, his cup fell into a vessel of aquafortis: he taking it to be no other than common water, thought his cup safe enough, and therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was near dissolved, and looking into the aquafortis, asked David, who had thrown any thing into that vessel? David said, that his cup accidentally fell into that water. Upon this his fellow-servant informed him, that it was not common water, but aquafortis, and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup.

And at the same time, he was astonished to see the liquor as clear as if nothing at all had been dissolved in it, or mixed with it. As after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant pitying him in this condition of sorrow, told him, that their master could restore him the very same cup again. David disregarded this as utterly impossible. "What do you talk of (says he to his fellow servant): do you not know that the cup is entirely dissolved, and that not the least bit of the silver is to be seen? Are not all the little invisible parts of the cup mingled with aquafortis, and become parts of the same mass? How then can my master, or any man alive produce the silver anew; and restore my cup? It can never be; I give it over for lost: I am sure I shall never see it again." His fellow-servant still insisted that their master could restore the same cup. And David as earnestly insisted, that it was absolutely impossible. While they were debating this point, their master came in, and asked them what they were disputing about! When they had informed him, he said to David, "What you so positively pronounced to be impossible, you shall see me do with very little trouble. Fetch me (said he to the other servant) some salt water, and pour it into the vessel of aquafortis." Now look, says he, the silver will presently fall to the bottom of the vessel, in a white powder. When David saw this, he began to have good hopes of seeing his cup restored. Next his master ordered a servant to drain off the liquor, and to take up the powder silver and melt it; thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with a very small loss of its weight and value.

It is no uncommon thing for men, like David in this parable, to imagine that to be impossible, which persons of greater skill and wisdom than themselves can easily perform. David was as positive, that his master could not restore his cup, as unbelievers are that it is incredible God should raise the dead: and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth or with the water of the sea, so as to be discernable no more; so the silver cup was dissolved into parts invisible, and mingled with the mass of aquafortis. Is it not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before: so God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again: What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it; what though David could not possibly conjecture by what method his master would do it?

This was no proof that his master was at a loss for a method. So though men cannot raise the dead, yet God, who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this; yet we are sure, that he who, at first, took the dust of the ground, and formed it into the body of man, can, with the same ease take the dust, into which my body shall be resolved, and form it into a human body again. Nay even if a body be burnt, and consumed by fire, the parts of that body are no more really lost, than the invisible particles of the dissolved cup. As David then was wrong in thinking, that it was impossible for his master to restore his cup; it must be, at least, equally wrong for us to think it impossible that God should raise the dead.

OLD TESTAMENT WRITINGS.

The Scriptures of the Old Testament are distinguished for their bold, figurative language. Few books, perhaps no one, of ancient or modern times, can bear a comparison with the Old Testament, for sublimity, for strength, for beauty, indeed for all the ornaments that can give a charm to the expression of sentiment. This fact appears the more surprising, as it is well known that the Jewish writers had mingled with none of the masters of ancient learning and science. The Muse of Greece had never struck her lyre among the hills of Palestine. The voice of Grecian eloquence had never been heard on the shores of the Jordan. But the Prophets had arisen amidst their own beautiful and striking scenery, and with a language at once chaste and energetic, they were able to speak and write in a manner calculated to awaken and soothe, to thrill and affect the heart. All the glories of nature were gathered up by them, and the good, the beautiful, and the grand, made the frequent and delightful objects of contemplation. The felicity of illustration possessed by the Hebrew Prophets and Poets, stands perhaps unrivalled, certainly unexcelled, in the history of literature.

It is true, however, that the beauties of the Old Testament Scriptures are unfortunately lost, to a considerable degree at least, when read by the majority of English readers. As science and civilization have travelled on, the boldness of figurative expression has been neglected. The age of poetry has in some measure passed, and we have come to use language more in accordance with the matter of fact concerns by which we are surrounded, and our minds engrossed. Hence our relish for the bold poetic figures of Scripture is slight, and our powers of perceiving their strength and beauty weakened. Hence also it is not unfrequently happens that the sublimest, and tenderest, and sweetest passages, are read without being understood and regarded as unmeaning and childish things. We too often, in reading the Scriptures, forget what is most of all essential to a just understanding and appreciation of them. We somehow have come to feel that they are directed to ourselves. That their promises and threatenings are to us, and neglect the obvious and important consideration that they were given exclusively to the Jews, living in a distant age, in a distant land, and under circumstances of a civil and religious nature, altogether unlike our own. We forget likewise the natural reflection that these Scriptures were written in a language dissimilar to that with which we are familiar, and that our translation, although it may generally express the sentiment, still scarcely yields us all the strong and exquisite coloring of the original. When we take up the Old Testament, therefore, we should take it as a book written nearly three thousand years ago for a people of peculiar circumstances and peculiar opinions.—*Christian Messenger.*

[From Buck's Theological Dictionary.]

JESUITS, OR THE SOCIETY OF JESUS.

The Jesuits were a famous religious order of the Romish church, founded by Ignatius Loyola, a Spanish knight, in the sixteenth century. The plan which this fanatic formed of its constitution and laws, was suggested, as he gave out, by the immediate inspiration of heaven. But, notwithstanding this high pretension, his design met at first with violent opposition. The pope, to whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a committee of cardinals. They represented the establishment to be unnecessary as well as dangerous, and Paul refused to grant his scruples, by an offer which it was impossible for any pope to resist. He proposed, that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion, and without requiring

any thing from the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church, at a time when every part of the popish system was attacked with so much violence and success, the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order. The event fully justified Paul's discernment in expecting such beneficial consequences to the see of Rome from this institution. In less than half a century the society obtained establishments in every country that adhered to the Romish church; its power and wealth increased amazingly; the number of its members became great; their character, as well as accomplishments, were still greater; and the Jesuits were celebrated by the friends, and dreaded by the enemies of the Romish faith, as the most able and enterprising order in the church.

PUNISHMENT.

It is a momentous truth, attested alike by universal experience and the word of God, that "though hand joined in hand, the wicked shall not be unpunished." Justice and judgment are the habitation of God's throne; and we may as soon believe that his throne will be subverted, as that his administration will fail to award to him who doeth wrong, for the wrong he hath done and that without respect of persons. We know that the judge of all the earth shall do right, but still we know not all the means of which infinite wisdom may devise, or omnipotence put in execution for the punishment of the transgressor. We reason badly, therefore, when we conclude, because the wicked escape detection, they consequently escape punishment. The penalties inflicted by human laws are not all, nor indeed a very considerable part, of what the sinner has to fear. He cannot avoid the cognizance of Heaven, nor escape his ministers of justice, who often lodge within the very soul, and execute their awful commission unseen by mortal eyes.

The following article, which we take from a late city paper, very forcibly illustrates these remarks. It needs no comment. It is only another unquestioned testimony to the truth of Holy Writ, which asserts that "the way of the transgressor is hard," and that "there is no peace to the wicked." We cannot forego this opportunity, however, of hinting an opinion which we have long entertained, and which we believe is seldom reflected upon by even a christian community. It is that the guilty are the most deserving objects of our compassion. The innocent need it not so much. Their own conscience, even in the midst of odium and suffering, can sustain them. They feel that the Almighty knows their innocence. But the guilty! to whom can he flee? He fears his fellow man—he fears his God—he fears his own conscience! He has no peace, but is "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." The guilty deserve our compassion, because they are guilty.

Let the sinner read the following article, and "cease to do evil and learn to do well."

REMARKABLE DETECTION OF A MURDERER.

Extract of a Letter to the Editors of the N. Y. Atlas, dated Niagara, U. C. Dec. 10, 1832. "Last Saturday week, a man and his wife came to this town and as their appearance did not indicate much money in possession, they were recommended for the night to put up at a tavern kept by —, to which they went. On entering the house and looking at the landlord, the woman told her husband she could not stop in that house for any consideration.

It appears some ten or twelve years ago, — the landlord, married, and previous to his coming to America, lived in the city of Waterford, in Ireland, and followed his trade as a shoemaker. His wife was it appears of a better class, and whose parents, although at first opposed to the match, afterwards were reconciled to it. They had one child, but how they lived together I do not know; but he sometime after the birth of the child, first tore the eyes out from [and otherwise barbarously mutilated—the specifications are too revolting] the unfortunate wife with his nippers; then with his shoe hammer beat in her skull, and finding that he had not succeeded in killing her, he finished the tragedy with his knife, and went out. He shortly after returned to the house, and took the child, I think down the cellar, and murdered it, and during a day or two after was concealed in a friend's house, from which he went into the country and remained four months or a little more, and succeeded in getting to America. During the time he has lived here, nothing particular has been noticed in his conduct but his downcast looks. About two years ago he married, and now it comes out he never has a night's rest.

The woman who went to lodge at his house, the moment she looked at him knew him; for she it was who prepared the murdered bodies of the wife and child for their resting place. Two days afterwards they went before a magistrate and narrated these facts; but he had fled, and two miles above Youngstown he was apprehended by Capt. Ives, and now lies in our jail to await the return of Spring to be sent to Ireland. He is indeed a wretched sight, pale, emaciated, and haggard; he looks frightful; he is a large man, nearly six feet, if not fully that height, stout, square in the chest, and altogether a powerful man. Last night he alarmed the inmates of the jail by his cries of "take her off—take her off!" and one of the prisoners was obliged to go into his cell and grasp him by his breast before he could be quieted. More I would write but my paper is limited, but enough is detailed to show that truly "there is a God who ruleth on the earth."

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, JAN. 18, 1833.

ON BEING RELIGIOUS.

We make no doubt that there are hundreds, yea, thousands of persons in our community, who are restrained from making a religious profession and hardly dare to cherish the idea that they are entitled to claim for themselves any degree of religion, (though in fact they are not strangers to its spirit) on account of the false garb which has been thrown over religion, or the too rigid and unintelligible rules by which it has been made to pass in the world. Wherever they look around them for examples of religion, they behold a gloomy and unsocial turn, and hear the relation of certain unintelligible and mysterious operations upon the "inner man," with which, in their peculiarities, they may be strangers, and which they find themselves unable to obtain and comprehend. Finding it impossible, without hypocrisy, to assume that studied air of external gloom, or to respond to the relation of inner mysteries, they are led, of course, to conclude that they know nothing about religion, and to infer that if they should indulge a contrary opinion or dare to practice openly any of the peculiar duties of a religious profession, they would not only deceive their own souls but practice hypocrisy before the world.

We happened not long since, to make a full discovery in point, in the conduct of a friend with whom we had been long acquainted. His character we had always known to be good, and his conversation, though generally and perhaps naturally lively and cheerful, was for the most part governed by practical rules of truth and soberness. But he never made a profession of religion, and from the tenor of remarks which had often fallen from him, we presume he did not suppose, in his own mind, that he knew what "religion,"—that awful and mysterious word—was. No one, not even his most intimate friends, ever heard him pretending to any thing like piety;—he neither prayed, nor had set hours for reading sacred books, in his family; nor did he practice any of the other rules which are supposed to be becoming *only* in religious persons;—probably because he did not consider it would be lawful or right for him to do these things, he not being "religious." A little incident, which it is unnecessary for us to relate here, let us into the secret, which he kept with a watchful but timid care, that he never allowed himself to retire at night to his couch for repose, without rising to his God and Father, before closing his eyes for sleep, his Prayer of confession, supplication and praise, on a review of the past day; nor to arise in the morning without elevating his heart to God in thankfulness for his protection during the night, and in prayer for his guidance and restraining grace through the day; for the influences of his spirit and preparation for death and a better world. And we make no doubt, that during most of his wakeful hours, though he carefully concealed his feelings, he endeavored to live under a sense of his obligation to divine goodness, and to conform, as far as human infirmities would permit him, to the moral requisitions of the Gospel of Jesus Christ. But he was not accounted "religious"; he had joined no church; he made no pretensions to others; nor do we presume that he even secretly dared to indulge the hope that he was religious in the accredited, and, as he must suppose, also, *genuine*, sense of this word.

Now we cannot but consider this man a truly religious man. He did not, indeed, perform any of those outward duties which are supposed to be appropriate only to the religious profession; for he dared not perform them, distrusting his own heart, and fearing to incur the guilt and the reproach of hypocrisy. But he believed in God; he believed also in Jesus Christ. He was daily sensible of his short comings in duty, of his unworthiness before an infinitely holy and pure God, and daily did he secretly entreat to be forgiven and led into the path of more faithful duty. He sought for the influences of the divine Spirit and endeavored to conform to the moral rules of the Gospel. And what more can be said of the most gloomy and open professor? What more, we mean, that has the genuine stamp of Christianity about it? Will it be said that it is a duty for all Christians openly to profess the cause of Christ? He did, indeed, always profess to believe the Gospel and invariably spoke of it with reverential respect. And, no doubt, he would have professed "religion" and performed the peculiar duties involved in that profession, had it not been for that false estimate of religion which is too current in the world. He saw what was called religion, and not being able to satisfy himself that he was a subject of it, he was restrained from those duties which he ought, perhaps, to have performed. But the sin was not with him; it arose from the fear of a greater sin—the sin of hypocrisy—if he should offer such a profession. The fault was with the professedly religious world, which has adopted such tests, whereby thou-

sands of practical Christians have been kept back from the Christian profession.

It is time this subject were better understood. No real Christian, indeed, is ambitious to go before the world with the dazzling testimonies of his being a subject of "religion." On the contrary, in the language of David, he prefers to "commune with his own heart, upon his bed, and be still." Ps. iv: 4. Or to follow the directions of his Savior, "When thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly." Secret prayer, has this advantage over public prayer, it is *always sincere*; there are no motives but right ones which prompt to secret communication with God. But it ought to be known, and every one should be encouraged to make the application of this truth to himself, that he is truly accepted of God, as the religious man, who seeks to cultivate a right spirit; to hold communion with his heavenly Father; to repent of his sins, and who strives, by the divine aid, to live according to the injunctions of Christ's law. This is the religious man, though he has never dared to make a profession before the world. All else is spurious coin.

UNPARDONABLE SIN.

"And whoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come."

Matt. xii. 32.

"An Inquirer" in Frankfort solicits of us an explanation of the above passage. The text has, indeed, so often been explained by Universalists to the satisfaction of all candid minds, that, really, we feel as if we might be doing a sort of work of supererogation, to proceed again to the work. There may, however, be some of our readers in the situation of "An Inquirer," who have not seen an explanation; and for the sake of such we comply with the request.

If our friend will take his Bible and turn to the context, he will notice that Jesus had, (verse 22) just cast out a devil from one possessed and performed other miracles. The Pharisees, enraged, were obliged to admit the fact of his doing the miracles by a super human power, but impiously alleged (verse 24) that "this fellow" (thus contemptuously speaking a word against the Son of man,) "doth not cast out devils, but by Beelzebub, the prince of devils." Here was the blasphemy against the Holy Ghost. It consisted in attributing the works which Christ did, to the prince of devils, rather than, as was really the case, to the "Spirit of God" (verse 23). In other words, it blasphemed the Holy Ghost by calling it the "prince of devils."

Jesus, after confuting their charge, by the very conclusive reasoning, that if the prince of devils had sent him out to cast out devils, he was most inconsistently engaged in bringing his own kingdom to destruction—a conclusion which even the Pharisees would disallow,—makes use of the language of the text; declaring that contemptuous language uttered against him should be forgiven—it being possible that man might innocently mistake his claims,—but that blasphemy against the Holy Ghost, calling his good works the works of an infernal spirit—it being impossible that any one should do this innocently, as it necessarily implied the most daring and corrupt principles,—should not be forgiven, either in this world or the world to come.

There are many people who are driven to despair by the fear, that they have committed the "unpardonable sin." It would be well, therefore, for every one to know, that the unpardonable sin consists in attributing the miracles which Christ performed to an infernal spirit. It is not probable that any except the Pharisees ever committed this sin. Dr. Clarke says; "No man who believes the divine mission of Jesus Christ, ever can commit this sin; therefore, let no man's heart fail because of it, from henceforth and forever. Amen."

In relation to the statement, that the sin of blasphemy against the Holy Ghost hath not forgiveness, neither in this world, nor in the world to come, we give the commentaries of Dr. Adam Clarke, which are entirely satisfactory to us, and which we doubt not will be found equally so to "An Inquirer."

"Verse 32.—Neither in this world, neither in the world to come." Though I follow the common translation, yet I am fully satisfied that the meaning of the words is, neither in this dispensation (viz. the Jewish,) nor in that which is to come, viz. the Christian. The world to come is a constant phrase for the times of the Messiah, in the Jewish writers. See below. [We must omit the references.—Ed.] The sin here spoken of by our Lord ranks high in the catalogue of presumptuous sins, for which there was no forgiveness under the Mosaic dispensation. See Numb. xv. 30, 31; xxxv. 31. Lev. xx. 10. 1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation [the world, *aton*, age then to come], as it was under the Jewish, viz. by the destruction of the body? And is not this the same mentioned 1 John i. 7, called the "sin unto death"; i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish Law, to which our Lord evidently alludes, certainly did not extend to the damnation of the soul, though there was no such forgiveness so as to extend to this crime, as to absolve the man from the punishment of temporal death, yet, on repentance, mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation."

NEW PUBLICATIONS.
"Latest News from Three Worlds—Heaven, Earth, and Hell, as reported at a Four Days Meeting in Shirley, Mass. In Letters to eight Calvinistic Ministers. By RUSSELL STREETER." 12 mo. p. p. 102.

We are greatly indebted to the Author for a copy of this work, which has just been published by Mr. Mussey in Boston. Really, we have seldom taken up a book, which we could so unwillingly consent to lay down again, till we had read it through, as this. It is in Br. Streeter's happiest style. Much do we regret that we find it quite out of our power to give our readers a taste of it this week. It seems the orthodox had a Four days Meeting in Shirley last fall. Br. S. attended, and hearing much new and wonderful intelligence from three Worlds, concluded to bid the revelations by a publication. The work is in the form of Letters to the Eight Clergymen who preached on the occasion; and never were the inconsistencies, contradictions and fraud of men more effectively exposed than in the Letters before us. The writer evidently indites the whole in a pleasant spirit; but his sarcasms are bring to the quick. We all know Br. S.'s feigning style and his brilliant imaginative powers. He is the very man to follow those revelators into all the worlds they professed so familiarly to know. The style of the Letters is not to be approved, indeed, in all cases; but such as seems exactly suited to this case. We dare say, those preachers will "bite their thumbs at him" with veils of gauze over their eyes, for more than one year after the reading of the Letters.

Our thanks, also, are due to Rev. W. Morse of Quincy, Mass. for a copy of the excellent Sermon delivered by him at the late Dedication of the new Universalist Church in that town on the 12th ult. The text is Ps. lxxxvi. 9, and the subject of discourse, which is conclusively argued, is that Christian worship will ultimately become universal.

"RENDER TO ALL THEIR DUES."

Favors not deserved by those who will not acknowledge them; especially are they not merited by such as purposely refuse to allow a just praise to those from whom they proceed. We are led to these remarks by observing the cautious manner in which the Editor of the Mirror last week gives notice, that the Orthodox Conference of Churches for Oxford County will be held in the Universalist Meeting House in Norway. Great care is taken not to mention the fact, that it is the Universalist Chapel, or to let the public know that its brethren are indebted to the Universalist Society for the accommodation. Evidently after some preparation, the Editor announces the notice as follows: "We are requested to say that the meeting of this body [Oxford Conference,] is to be held at the New Meeting House in 'THE VILLAGE.' The 'New Meeting House,' is the Universalist Church; but it would not accord with Mr. C.'s liberality to prepare so natural and direct a notice as to bring out the fact. We are thankful that Universalists were never indebted to the orthodox for a similar accommodation—whenever they have been, which is not often indeed—without making all due and honorable acknowledgments."

A friend in Canaan has sent us an account of the dedication of the new Meeting-house, which took place last November in that town. As a considerable time has elapsed since the dedication, and we have already once mentioned the fact, we think it unnecessary to insert the account in full now.

CONNECTICUT RIVER ASSOCIATION.

A new Universalist Association in New Hampshire, of the above name, embracing the counties of Sullivan, Grafton and Coos, was organized in Plainfield on the 1st inst. Br. R. Bartlett was chosen Moderator, and Br. W. S. Balch, Clerk. A constitution was adopted and delegates were chosen to represent the body in the State Convention.—The Circular Letter by Br. Balch gives a satisfactory view of the present condition and future prospects of the cause of Universalism in New Hampshire. By the Constitution the Association will meet again on the first Wednesday and Thursday in Jan. 1834.—During the two days of the present session, Sermons were preached by Rev. Messrs. W. S. Ballou, W. W. Wright, W. S. Balch, J. Moore, and R. Bartlett.

CONVERSION IN THE MINISTRY.

The Universalist Watchman, published in Woodstock, Vt. contains a communication from Rev. Joseph Sylvester of Stockbridge, Vt. a clergyman of the Methodist Episcopal Church, in which he renounces the doctrine of endless misery, and avows his belief, distinctly, in "the restitution of all things, which God hath spoken by all his holy prophets since the world began." It has been our pleasure within the last year to record a dozen or fifteen similar cases, of respectable clergyman of the Limitarian orders coming over to the side of truth, heart and soul in the cause. Were there one case of a Universalist changing to the other side, it would be adduced as conclusive evidence

of the error of our doctrine, and we should never hear the last of it. But we choose not to "boast." We rejoice when men come to a knowledge of the truth—and especially when they come with a determination to engage in the holy work of enlightening their fellow men.

AN ALARM.

The recent election of Rev. Constantine Pise, D. D. an eloquent and pious Roman Catholic clergyman, as Chaplain of the Senate of the U. S. seems greatly to have alarmed and provoked the orthodox clergy of this country; and their editors, we perceive, are beginning to publish divers articles of warning to the good people of the U. S. caricaturing the Catholic Faith and setting forth the imminent danger there is lest the Pope should succeed in uniting "Church and State" in our Republic. We should think more seriously of the horrors of these new alarmists, if it were not a fact that they have themselves long been aspiring to a similar union of the ecclesiastical and secular powers in this country. They are opposed to an union of Church and State—are they?—So was the fox opposed to "sour grapes." For ourselves we regarded the election of Dr. Pise with favor; not because we are any more in favor of his doctrines than we are of the orthodox—the latter has as perfect a similitude of the former, as a child has of its mother—but because we saw in his election the evidence of a republican and liberal spirit in the Senate which would treat all sects with equal courtesy and exclude none on account of its peculiar religious sentiments. It is in this spirit of liberality only that our institutions can be preserved.

SOUTH CAROLINA CONVENTION.

The South Carolina Convention of Universalists was assembled in Lexington, S. C. on the 16th, 17th and 18th November last. Br. J. W. Summers of the Newberry Society was chosen Moderator, and Rev. Allen Fuller, Clerk. Rev. Messrs. Lynch and Fuller, Ministers, and eight Lay Delegates were present. A considerable business of some interest appears to have been transacted, among which we notice a Resolve nullifying all "tests of fellowship" relating to the literary requirements in candidates for the Ministry. The Convention voted to approve the formation of an U. S. Convention, provided the powers vested in it be only advisory. The cause of truth is represented as flourishing in that part of our country.—Three Sermons were preached by Brs. Fuller and Lynch. The Circular Letter is written by the former. The Convention will meet again in Laurens District, S. C. on the 4th Sunday in October, 1833, to continue in session three days.

EVANGELICAL MAGAZINE.

The Utica Evangelical Magazine comes to us, at the commencement of a new year, considerably enlarged and much improved in its mechanical appearance. We are glad to see this enlargement, for we have for some time thought that the paper which has the largest patronage of any one in the order ought in fact to be larger than the Magazine has heretofore been. Even yet, however, it is exceeded in size by the *Intelligencer*, *Trumpet* and *Watchman*. But it is not always the largest paper which is the most valuable. The Magazine is printed in quarto form. It has our very best wishes for continued prosperity and success in the good cause.

CHAPLAINS.

From the New York papers we learn, that the clergy of Albany in a body have declined to officiate as Chaplains in the Legislature of that State, which is now in session in Albany. This appears to have been an act of resentment, on account of certain unfavorable things which were said of the clergy in a debate arising from a motion to exclude Dr. Willson from the invitation. We can hardly commend this act of the clergy, and are sorry to see Br. Williamson's name to the letter with the others declining to accept the invitation. It is becoming in ministers of the Gospel to exhibit the spirit of their great Master, who rendered good for evil, and who, when he was reviled, reviled not again. The invitation to them appears to have been the act of a large majority, and it seems to us the wishes of that majority should be regarded, rather than the slanders of a few in the minority.

In our Legislature, most of the clergymen in Augusta and Hallowell officiate, by invitation, in both Houses as Chaplains, according to seniority. The officiating ministers are as follows: Messrs. B. Tappan, W. A. Drew, A. Putnam, J. Underwood, and L. Porter, of Augusta, and Messrs. W. H. Norris, G. Shepherd, and H. Miles, of Hallowell. Three are orthodox Congregationalists, two Unitarians, one Universalist, one Calvinist Baptist, and one Methodist. One Methodist minister, Mr. Crocker of Augusta, and one orthodox Congregationalist, Dr. Gillet of Hallowell, declined the invitation.

DEDICATIONS.

The new Universalist Meeting house in Danvers, South Parish, Mass. was dedicated on Thursday of last week.

A Universalist Church was dedicated in Annesville, Pa. on the 30th ult. The Sermon was preached by Rev. B. B. Hallowell, from Isa. lii: 3. Br. S. J. Hillyer united with the preacher in the services of the day.

REGENERATION.

After all the revivals which the Limitarian sects, for years past, have been engaged in conducting in various parts of this country, it would seem that they have not yet concluded amongst themselves by what power they are produced. It has always been plain enough to our mind, that they are produced by human means—not to say craft—operating upon the more excitable passions of "poor human nature"; but they have always contended that those excitements are the direct and immediate work of the Holy Spirit, operating in a sovereign manner.—Now that the season of revivals is over, we find the orthodox, particularly, engaged in an angry contention as to the truth of this long admitted principle. One class affirms that regeneration is the work of "moral suasion," in which the Holy Spirit has no very direct or irresistible agency. The means of conversion are committed to the clergy, and these proceed to the work by moral influences over the mind. The old school call this doctrine rank heresy and maintain that the advocates of such a notion, deny the almightiness of the third person in the Trinity, and make him as weak as a mortal minister. In the last *Mirror*, we find an article copied from the *Journal* and *Telegraph*, a supra orthodox print in Boston, captioned, "Specimens of Preaching at a Protracted meeting." The "specimen" is as follows:

"A clergyman at a protracted meeting not a hundred miles distant, after having denied the efficacy of Divine grace [meaning Dr. Beecher, we presume,] in the work of repentance. See the following language: 'The Holy Ghost comes to you just as I do; and if he can persuade you, he does.'"

The Editor adjudges this little short of blasphemy.

"The preacher," says he, "ventures to compare himself with this awful and adorable being—the third person in the Godhead! 'He comes to you,' says he, 'just as I do.' Who does a trifle to hear it said, the Holy Ghost will come a sinner if he can. So then, according to this preacher, the salvation of every sinner depends entirely and ultimately upon himself. God may desire his salvation and do his utmost to accomplish it, and yet God's purpose may be frustrated, and his best efforts to regenerate the soul, prove abortive. We have presented an unimpeachable and verily believe strictly faithful statement of what this revival preacher asserted.—We take no pleasure in reporting these extravagances and theories to our readers. If men professing to be of the Christian church, and claiming to be the exclusive friends of revivals, and denouncing all who adhere to gospel truth and order, preach such doctrines, it is our honest determination to oppose them without reserve."

We are to understand then, the *Telegraph*, and also the *Mirror*, as holding that God can regenerate and save all whom he desires to save—say, that having the power and the will, he certainly will do this. We agree. And now only ask them, in the face of this truth to look the following sacred declaration full in the face. "God will have all men to be saved and come to the knowledge of the truth." We only ask that these two kindred truths should be put together, and then we have an entire and consistent doctrine.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

HOPE OF FUTURE EXISTENCE.

All Christians believe in a future state of existence after death. But why do they thus believe? One will reply, he believes in a future state of existence, because the Scriptures teach the doctrine of the resurrection of all the dead, and therefore, though a man die, yet shall he live again. Another will tell you, he believes in such a state of existence, because the soul of man is immortal, and will exist independent of the body, after its dissolution. And the hope of future existence, probably, of much the largest part of Christians, rests on this belief in the immortality of the soul. These, as well as others, believe in the doctrine of a resurrection from the dead, and profess to regard it as an important article of Christian faith. But the question has often occurred to me, and doubtless to others, why should the doctrine of a resurrection be considered of very great importance, in the view of those, who believe in the immortality of the soul? Let me not be misunderstood. The great importance of the doctrine of the resurrection, as it regards the truth of the Christian religion and the mission of Jesus Christ, must be admitted by all. My query is simply this; why, admitting the immortality of the soul, should the doctrine of the resurrection of the human body, be regarded very important, as relating to the future existence and happiness of the righteous? Is not the future existence of the immortal soul secure, whether the doctrine of a resurrection of the body, be true or false? To deny this, would be to make the soul's immortality depend upon the resurrection of the body. And "in every nation, is not he that feareth God and worketh righteousness, accepted with him?" Why then should the resurrection of the body, be considered very important, as affecting the future existence and happiness of the immortal spirit? And does not a belief in the immortality of the soul have the effect, on the minds of Christians, to lower, in their estimation, the value and importance of the doctrine of the resurrection of the human body? If I am not greatly mistaken, this is the natural and legitimate effect of such belief; and we shall find it manifested in the sentiments and feelings of Christians on the subject. When to this sentiment so prevalent, is given a prominence and all attracting interest, in the view of Christians, the other, as a natural consequence, must retire into the background.—The mind, I speak now of these, of course, who believe in the soul's immortality, the mind by such belief is turned away from contemplating a resurrection from the dead, as full of life and immortality to mankind. Its hopes relating to a future and immortal

state claim but little strength or support from this doctrine. These seem to rest on a difficult ground. And in accordance with this belief, the immortal soul is represented, as being freed, at death, from its prison house of clay, and as having gone to participate in the joys of heaven. The dissolution of the body, is looked forward to, not only as the termination of their sorrows and sufferings, but as the introduction to a state of immortal joy and blessedness. *Death*, rather than the resurrection, is thus regarded as the great liberator and friend of man, rescuing him, at least, his most valuable and indeed all important part, the *immortal spirit*, from the thralldom of sin and corruption, and permitting it to wing its flight to its native heaven, there to mingle its joys with those of kindred spirits. The resurrection appears not to be viewed with a deep and absorbing interest, but with feelings approaching rather to indifference and apathy, than triumphant exultation and joy. Where are to be found the high and blessed hopes, the joyous anticipations, in reference to the future, which it inspires? Where the feelings, in contemplating this subject, such as are expressed by an enraptured apostle? "O death, where is thy sting? O grave, where is thy victory?" Where now are heard expressions of joy and triumph, at the prospect of a resurrection from the dead? Is the event of a reunion of soul and body anticipated with peculiar satisfaction, or exalted hopes? Is such an event regarded as *very desirable*? Why should it be? Has not the body always been considered the prison of the soul, a hindrance to its spiritual enjoyment, a clog, a weight that has suppressed its rising aspirations after holiness and heaven? I am aware, that it has been said, that the happiness of the saints, at the resurrection, will receive a large increase, by the re-union of soul and body, which will then take place. But this assertion is altogether gratuitous. The proof is wanting. I have never seen any scripture authority adduced to support the opinion; nor do I know of any on which such an opinion can rest.

But how is the doctrine of a resurrection regarded and treated in the writings of the inspired apostles? Does it not hold a distinguished and prominent place, among the doctrines they taught? Do they not attach a paramount importance and value to it, and contemplate it with feelings of rapture and delight? Do they not predicate their very hopes of future existence on the truth of this doctrine? In some parts of their writings, this, to me at least, appears clearly to be the case. I shall refer to one passage. Paul, in treating on the subject of the resurrection, uses the following language: "If after the manner of men, I have fought with beasts at Ephesus, what advantage to me, if the dead rise not? Let us eat and drink, for tomorrow we die." Now what is the import of this language? Is it not plainly this? If I have exposed my life and suffered the loss of all things in the cause of Christianity, my efforts and sufferings avail me nothing, if the dead rise not; "if my hopes are not allowed to open into immortality." Let us adopt the epicurean maxim, let us eat and drink, make the most of this short life, for as it were, tomorrow we die, and this life, if the dead rise not, will prove to be the whole of our existence. And is it possible, that the apostle should have resorted to this manner of belief, he should have uttered such language, if he believed in the immortality of the soul? To me, the language of this passage appears entirely inconsistent with such belief. Am I mistaken? I would not be so sanguine in such opinion. But has not the obvious import of the passage been given? I am unable to understand it differently. OMICRON.

[For the Christian Intelligencer.]
GOOD AX OMS.
 "Wee once these maxims fixed,—that God's own friend,
 VIRTUE OUR GOOD, AND HAPPINESS OUR END,
 How soon must reason order the world prevail,
 And error, faint and superstition fall!"

Mr. EDITOR:—I have often read the above lines (which you have applicably adopted as a motto to your paper,) with a sensible admiration. There is something in them besides mere poetry. They should be written in indelible characters upon the mind of every one who believes that God is a revengeful being. It is too true, that even in this enlightened age, many look upon their Maker, as an one who, they know, is seeking for an opportunity to injure them. But who, in a great degree, is accountable for the unhappiness caused by such an erroneous opinion? Who takes it as almost the first principle of his religious faith, that God is our enemy? Who assembles the sacred desk and holds forth this doctrine? Yea, who is it? Is it the preacher? he who calls himself the minister of the grace of God! he who thinks he was sent by God to preach the everlasting Gospel—he who claims all the learning, all the piety, and all the religion! Yes, it is the preacher, who is answerable in no small degree, for the unhappy effects produced by a belief that God is only waiting to vent his wrath upon all who do not bow with reverence to "him of the black coat," while declaring that it was the design of God before the foundation of the world, that a certain part of the human family should suffer eternal punishment. They tell us, that happiness is the reward of from our sins and enter the abodes of the blessed, prepared for us ere worlds were known. But they assert that, let our conduct be ever so commendable in the eyes of men, and our intentions ever so good, they will all be brought up against us at the judgment! Am I not correct? Can I not prove it from their own mouths? I will not assume the character of a dictator. But I have the right to view the conduct of men, and pronounce my opinion. Why then, will men so far disregard all the dictates of reason, as to put on the character of a hypocrite, and extend the doctrines, that God is our enemy—that good and evil actions are viewed alike by Him—that a part of us are eternally condemned to eternal torments—and that a greater part must experience everlasting misery, (not to call them by a harsher name) which are insisted upon by many, who it would seem might know better. It is not surprising that men, alike exposed to the troubles and afflictions of this life, should turn their brothers of the human family, which come out into the world for the purpose of exercising of reason, must at once be condemned. Ye who claim to be teachers of men, convince me of my error, if I be

wrong; and if not—will you, for popularity, or ease—or, for any pecuniary consideration, continue to deceive the world and keep them in darkness? Either I am in the wrong, or you are. How, then, shall we ascertain? Will you allow reason to guide us? No; you are unwilling that this necessary qualification shall assist us. Will you take the scriptures as they read, for proof? No; you must explain them to suit yourself. One or the other, then, must still remain in error. Whether right or wrong, you will not stop to reason. I must come to the conclusion, taking the Bible and reason for my guide, that you are *WASOR*. Either you have been deceived, or you are wilfully determined to see how long you can keep those in ignorance who will hear to your unholy doctrines. Pause then! See where you are leading: the honest-hearted—the ignorant, who do not take pains to read and judge for themselves, or whom you will not allow to form their own opinions. You are guiding them on to *superstition—insanity—suicide!* Read the lines at the head of this article, and you cannot but prophesy by them. Let those maxims be your guide, and the world shall be your approver, and the gainer.

But men are selfish. They are too apt to adhere to the practices of their forefathers—their errors and inconsistencies. A change in the opinions of the world cannot be effected at once, if the object which calls for it be ever so laudable, or necessary for their happiness. They would even endeavor to support the principle that men grow no wiser as the world becomes older. But this is not the case. There may indeed be seasons in which mankind remain in ignorance, without any apparent change for the better. But it is a happy truth, that present appearances strongly indicate the ultimate triumph of liberal principles. There must be a beginning to all things. Though improvements may at first receive but a weak support, yet their practical benefits will ere long convince the world of their utility and correctness. The maxims above quoted are too firmly fixed in the minds of very many, ever to be forsaken, while reason and liberality have an existence. They are built upon a foundation which never can be shaken.

It is not to be expected that those who have been cradled in superstition and brought up under its immediate influences, will at once, embrace the truth. It is yet strange, that there are those who must at least, doubt the correctness of their doctrines, that appear desirous to convert all to their support. They are using every means to create an excitement in their favor. The only way to put a stop to such proceedings, is to show their bad effects. Let the truth be published of their consequences, and the candid and intelligent will want no more, to convince them of their evil. Men are beginning to study for themselves and the day is not far distant, when there will be but few, who will not readily admit, that

"God's our friend,
 Virtue our good, and happiness our end."
 Paris, January 10, 1833. H. K.

[For the Christian Intelligencer.]
SHORT SERMONS, NO. 67.
 TEXT.—Now he is comforted, and thou art comforted. Luke, xvi. 25.

St. Chasit represents Abraham saying to one of his sons, who had received his good things in this world, and who had died, and in hell he lifted up his eyes in torment.—Some understand this to be a literal history; others understand it to be a parable. Some bring it forward to prove endless misery; while others make use of it to prove a righteous retribution in another world. These seem to understand the amount as a history of facts, which had taken place. Those who understand the account as a parable apply it to events which have transpired in this world. But all agree, that the Saviour meant to warn the wicked against committing wickedness, lest they meet with a similar doom with the rich man. For no one can suppose that our Lord would make use of such language, only to gratify a vain curiosity, or to tell them something which would do them no good.

There are various opinions among those called Universalists, or Restorationists. If I mistake not Mr. Murray believed in the endless misery of fallen angels. Somewhere in his works, I think he represents the sheep to be mankind, and that goats the devils; for these were to go accursed into everlasting fire prepared for the devil and his angels.—Mr. Winchester believed the devils would be restored to holiness and the enjoyment of God's love. Mr. Henson thinks that some of mankind will be tormented after death, because they did not repent and believe the gospel in this life. Mr. Murray thought so too; but all would be delivered at the general judgment. Mr. Winchester, likewise believed that some of mankind might be doomed to suffer the pains of fire and brimstone, for thousands of years, before they would submit to God, and accept of mercy.

Many modern Universalists do not believe in the existence of sin and misery after death. Mr. Bulfinch and Mr. Balfour, understand, do not profess to believe in any sin or misery in another state of existence. The latter I think, does not admit that mankind exist in a conscious state till the resurrection. And the resurrection is general; or all that have died will rise at the same time. Hence according to Mr. Balfour, not any of mankind, except a few who did not die, were translated, that they should not see death, are with Christ in glory. Christ is almost alone in heaven, as to having any of his redeemed with him.

Though Mr. Bulfinch speaks of spirits returning to God who gave them of their being, and with Christ in God, yet, he speaks frequently of their not knowing any thing; of consequence they know not that they are with Christ and God. What sort of beings or spirits they are, to know nothing I cannot tell; or of what use they are to any one. They certainly, are of no use to themselves, or to one another. For they know not anything. Mr. Bulfinch says: even in another world; though some divines think Job spoke of their knowing nothing, as it respects this world, or as they used to know while here.

If the Restorationists, as they call themselves, are correct in their views, respecting a state of punishment after death, it must be very important for all to believe and practice accordingly. For that state must be inconceivably more terrible, than any thing which they are made to experience in this world. All the miseries of this life must have no comparison with them; hence they must be made to endure more tremendous evils in another world.

Mr. Winchester, combines all the plagues, and torments, and wrecks, and fires, and storms, and earthquakes, and volcanoes, and pains, and diseases, ever feared or suffered by all mankind, in one awful tempest, upon the ungodly sinner, who leaves this world, unrepentant, and unforgotten; perhaps, for fifty thousand years.

If it be true, that some of mankind are suffering now, or will suffer hereafter, in another world, according to the terrible figures made use of in the Bible, it must be very important to declare, and enforce it upon the minds of all, lest they go to this place of torment. If it may last but one year, or one month, or even one day, it is enough to alarm the sinner, who is still going on in his trespasses.

With all the hope that their sufferings would work for their good, the most heroic martyrs cried out in distress when they were suffering the pains of a lingering death, in slow fire made of green wood. But burning at the stake, in a slow fire, or being broken on the rack, for a few hours, or days, is nothing when compared with the miseries of a cursed sinner, tossed on the boiling billows of a lake of fire and brimstone.

On the same principle that the believer in endless misery makes use of this doctrine to awaken the thoughtless, unconcerned sinner to flee from the wrath to come; the believer in future punishment, whether in this world, or the next world, should make use of what he does believe true, to answer the same benevolent purpose.

All Universalists, that I have had any knowledge of, pretend to believe that the wicked shall not go unpunished. That sooner or later every one shall receive according to the deeds done in the body. Many modern Universalists say, the wicked shall receive in *body* according to their deeds. But as the limitarian does not see wicked men, or those they judge to be wicked, suffering in this world, as they suppose they deserve, he concludes, such ungodly persons, must suffer in another world either till they come to repentance; or to all eternity.

Now as there appears to be such a great difference of opinion; how can they walk together? One believes in no suffering after death for the very worst of men; while the other believes that ungodly men may suffer in darkness and despair, in fire and pain, perhaps thousands of years, before they pay the last mite, and obtain deliverance.

Can the revelation of Jesus Christ, which God gave unto him, or the word spoken by inspired men, be silent on this subject? Must not such an important doctrine be plainly and repeatedly declared in a revelation from God? How is it that good Christians can so disagree?

I would charitably hope that professed Christians, are sincere believers in their peculiar views of the Bible. But if they cannot convince one another, what ought they to do, but bear one another's burden, and so fulfil the law of Christ?

If we may reason from analogy, that because some men seem to die wholly unrepentant, therefore they will be so in another world; why may we not argue that because some Christians die imperfect in holiness, therefore they will remain so forever? If my text does not represent the state or condition of a wicked man after death, what could Christ say, to convince us of such a doctrine? S.

THE CHRONICLE.

"And catch the numbers living as they rise."

Gardiner, Friday, Jan. 18, 1833.

THE LEGISLATURE.—It is impossible for us, with our limited space, to keep a journal of Legislative proceedings. The most we can do, and perhaps this is enough, is to announce matters of the most general interest.

As yet but little business has been done, i. e. finished in the Legislature. Every one knows, or ought to know, that the wheels of government are not put in regular motion in a moment. Business must generally come before either branch, through the Reports of Committees. These Committees were all seasonably appointed, and are, no doubt, hard at work upon the many different subjects referred to them. In due time they will pour in the tide of business upon the House and Senate, which will make the wheels move rapidly.

A Senator to Congress will probably be elected soon—perhaps next week.

We were pleased to notice an Order proposed on Tuesday by Mr. Lowell of E. Machias, and adopted by the House, instructing the Judiciary Committee to inquire into the expediency of passing a Law putting it forever out of the power of Courts or magistrates, in any judicial process, to interrogate a witness on account of his religious belief. The transactions which took place in Wiscasset last Autumn, require now that the Legislature should interpose for the protection of respectable citizens against the decisions of sectarian judges.

Snow. A fine fall of about eight inches of snow on Tuesday night last, has given us excellent sleighing.

Congress. This body is seriously engaged upon the Tariff subject. It is thought that the Bill reported by the Committee of Ways and Means, which contemplates a considerable reduction prospectively, upon foreign imports, will pass the House and perhaps also the Senate. This bill, it is said, will satisfy South Carolina for the present.

Black List. We have partially prepared a list of run-away, dishonest and neglectful subscribers, and in a few weeks, it will appear. The *Chronicle* has, we perceive, commenced the work, and we think every consideration of duty should induce that Paper to continue the course, and all others to follow the example.

We have had some thoughts of adding to the list of run-away delinquents another of those *Patrons* who neglect for many years in succession to pay the Printer: We shall however try a little pelting with grass, before we "try what virtue there is in stones" and have therefore prepared a missile to send among this class of subscribers.

From the Boston Transcript of Saturday last.
THE TIVERTON MURDER. The Providence Daily Advertiser and American, of last evening, contains a letter from Fall River, dated the 10th instant, giving an account of a meeting held the evening before, in relation to the murder of Maria Cornell. Upwards of six hundred persons were present. The writer states that the decision of Justice Howe was read, but was far from being satisfactory.

He adds; the committee for conducting the former prosecution are instructed to have Mr. Avery arrested and taken into Newport County for examination, which will be done as soon as possible, and I hope that we shall have the aid of all our neighbors in ferreting out this foul transaction.

We are right glad (says the American) to see such a becoming spirit manifested by the citizens of that village, to ferret out the foul murder committed there. It was by similar vigilance and activity that the murder of White, in Salem, was found out.

REV. MR. AVERY.—The Providence Journal states that the Court of examination decided on Monday that the Rev. Mr. Avery should be discharged. The justices committed their opinions to writing unknown to each other, and were agreed in the result.—The proceedings in relation to him, have been nothing more than to ascertain whether there was sufficient proofs of his guilt to justify his commitment for a regular trial.

REV. MR. AVERY. The *Daily Advertiser and American* of Saturday evening says: "We learn from the most unquestionable source, that the Rev. Mr. Avery has absconded from Bristol." We have heard it is stated, that this report was promulgated by the Sheriff, who had been deputed from Newport County to arrest him, for examination, and if need should be, for trial.—*Prov. Jour.*

SOUTH CAROLINA.—The correspondent of the New York Courier and Enquirer, writing under date 29th ult. says: "There is a rumor abroad to-day, that Gov. Hayne intends calling an extra session of the Legislature to postpone the operation of the Nullification ordinances for one year. The Virginia resolutions have had a powerful effect here. All parties wish an amicable adjustment of the present difficulties, and business men seem to have a renewed confidence, and are carrying on a brisk and profitable business."

THE CATHOLIC CHURCH. We find in the *Reverend Encyclopedia* a circular letter from his Holiness, Gregory 16th, of very considerable length, addressed to all Bishops, in which he deprecates the present state of the Catholic Church, the want of piety, the neglect of religion, and above all what he considers the *absurd and horrible doctrine of Liberty of conscience*, asserted by many.—The picture drawn by the Pope, is a very gloomy and terrific one. He calls upon Princes to second by their co-operation and authority the prayers of the clergy for reformation; and upon the latter to invoke the *Virgin and Saints Peter and Paul* to preserve the Church.—The circular is extremely well written, in the highly figurative scriptural language generally employed by the Vatican.

N. Y. Commercial Advertiser.

Prompt Arrest.—The partner of a Scotch Banking house charged with the commission of several forgeries, took passage in the *Wm. Byrnes*, under a fictitious name for this port, which vessel sailed Nov. 17th. The necessary documents proving the facts were transmitted by the George Washington, which sailed on the 24th, and arrived before the *Wm. Byrnes*. The consequence was, that the delinquent before landing was arrested by a Sheriff's officer and carried to prison. This event should admonish persons who commit crimes in the old country that fleeing to the new world does not afford complete refuge.—*N. Y. Enq.*

Supposed Murder.—The New York papers contain an account of the disappearance of Mr. Robert M. Randolph, a merchant of Rhiney, N. J. He was last seen on Sunday night at 10 o'clock, when he left Metuchen, on horseback intending to set out for New York the next morning. He had in his possession about \$1400 in money.

His pocket book and papers, and a \$10 bill with his saddle having blood upon it, have been found concealed in the woods. More than 50 persons have been engaged in searching for his body. The report of a pistol was heard near the spot where the saddle was found, at half past 10 o'clock on the night of the 20th.

Shocking Murder.—The mate of the sch. *Andrew Jackson*, lying in the harbor of N. York, was found at 10 o'clock on Thursday morning murdered in the cabin. He was an athletic young man about twenty three years of age. His head was mangled with an axe, and the instrument left bloody near the victim. The name of the murdered man is Arthur Miller, a native of London.—He appears to have been stabbed over both eyes, and then mangled with an axe. The matter is yet in mystery. The schooner lay outside of three vessels, and was surrounded by others. The Mate of New-York has offered a reward of \$250 dollars for the discovery of the murderer.

More of the Malays. The St. Helena Report, for September states that the British whale ship *Ranger* sent two boats on shore at Onley Islands, (Timor Straights,) May 12, 1832, to procure supplies, when the boats were taken possession of by the natives, (Malays) and the men would have been murdered but for timely assistance from a ship. The South Sea whalers during the last 20 years, without molestation. The natives were numerous and armed with spears, bows and arrows.

CONSTANT POLARI. In whose possession the diamonds of the Princess of Orange were found, was taken to Holland in August last, by Messrs Hays and Taylor. They have returned, and report that there is every chance of his escape, as he demands to be tried in Brussels, where the offence was committed; which is impossible, as that city is in possession of the Belgians. Roumagne, his accomplice, has been acquitted.

POPE'S WILLOW.—Trees on the plantation of George Washington Parke Custis at Arlington, on the banks of the Potomac, Virginia, were raised from slips of "Pope's Willow," presented to the father of Mr. C. at Boston in 1775, by a British Officer, whom he had kindly treated as a prisoner. The elder Mr. C. was then an Aid-de-camp to Gen. Washington.

Letters received at Washington from Brazil, state that it is believed there that an English force has actually sailed to dispossess the Buenos Ayrean government of the Falkland Islands. The correspondent who gave this information says that the report is thought not improbable at Washington.

Braham, the English singer, has amassed a fortune of a hundred thousand pounds sterling, though he has lived liberally. Madame Catalina is said to have cleared more than ninety thousand pounds sterling in England.

The New York Pacific Insurance Company have declared a dividend of one hundred and thirty eight per cent.

Gen. Chasse is one of the bravest and most distinguished Generals in the service of King William. He is eighty-four years of age, but by no means impaired either mentally or physically.

An official statement of the deaths by cholera during its existence in Washington City has been published in the National Intelligencer. The whole number was 459, of whom 263 were males, 190 females, whites 251, free blacks 162 slaves 46.

Mr. John C. Hardy of Philadelphia, first officer of the *New Hope*, was murdered 1st at Gibara, Cuba, by one of the crew, while ashore procuring cargo—the murderer had been taken and carried to Holguin to await his trial.

Good oak wood is selling at the wharves in Philadelphia at \$5 to \$5 25 a cord—less price than during the summer.

The Navy Register for 1833 is just issued from the press in Washington.

TO CORRESPONDENTS.

"Polycarp" is under consideration.
 A * * * will be honored in due time.
 "F. R. F." is too miserably written. We had rather write two columns out of our own brain any time, than to rewrite one column for a bad speller and worse grammarian.

"Clementia" writes with all the delicacy of the female hand. She shall find special favour.

By some accident Br. Stevens' Thanksgiving Discourse did not reach us, or was overlooked, till a few days since. We suppose its publication would be rather out of season at the present time.

Another Communication from "M. T. M." is received. We were pleased in the reading of it, and may hereafter prepare it for publication.

APPOINTMENTS.

Br. N. C. Fletcher will preach in Thomaston on Sunday next, at 10 o'clock in the forenoon.

Br. Moses M'Farland will preach a Lecture in the new Universalist Meeting House in Waterville on Sunday evening next, at half past 6 o'clock.

Br. D. T. Stevens will close his present engagements in Sumner, by preaching at that place next Sunday.

Married.

In Leeds, Mr. John L. Root, of Monmouth, to Miss Sarah H. God, of the former place.
 In Monmouth, Mr. Calvin Robinson, of Cronville, to Miss Nancy Nichols, of the former place.
 In Wiscasset, Mr. N. P. Dole, of Alton, to Miss Sarah Hedge.
 In Wadsworth, Capt. Joseph L. Kaler, to Miss Betsey H. Bates.
 In St. George, Mr. Samuel Richards, of Belfast, to Miss Nancy B. Blackmore; Mr. George O'Brien, of Thomaston, to Miss Eliza Martin.

Died.

In Albany, Wm. James, aged 78, said to be with one exception, (Stephen Van Rensselaer, we suppose,) the wealthiest man in the state of New York. He had no property when he went to Albany, but by his industry and enterprise became worth \$3,000,000.
 In Fort-mo, Mrs. Sarah Akrman, aged 79, widow of Mr. Barne Akrman.
 In Penobscot, on the 29th ult. Mrs. Abigail, wife of Mr. Hiram Leach, aged 25.

The New-York Evening Post thus notices the death of Mr. H. C. removed among printing as a common feature of patent processes: "Under our ordinary head to day we find recorded the death of Mr. Robert Taylor, of this city. He was for many years a resident of New-York, and was a man of great respectability, and one to whose enterprise the public have been much indebted for the introduction of very valuable improvements in that most important of machines—the printing press."

Steam Boat Company.

THE annual meeting of the Steam Boat Company will be held at the Kennebec Hotel in Gardiner, on Monday, February 4th, 1833, at 2 o'clock, P. M. for the purpose of choosing officers and transacting other important business.
 P. SHELDON Sec'y.

Gardiner, Jan. 15, 1833.

Kennebec Boom.

AN adjourned meeting of the Kennebec Boom Association will be held at Perkins' Hotel in Gardiner, on Saturday the 26th inst. at 10 o'clock, A. M.
 P. SHELDON, Sec'y.

Gardiner, Jan. 16, 1833.

NOTICE.

THE Stockholders of Gardiner Cotton and Woollen Manufacturing Company are hereby notified to meet at the office of their Treasurer, Daniel Nutting, on Tuesday the 5th day of February, 1833, at two of the clock, P. M. to transact the following business.

1. To choose a Moderator.
 2. To see if they will confirm the doings of the right of January inst.
 3. To see if the Stockholders will make an assessment on their Shares, for the purpose of paying off their former debts; and if so, when and how it shall be paid. Per order of the Directors,
 DANIEL NUTTING, Clerk.
 Gardiner, January 8, 1833.

Almanacs for 1833.

FOR sale by WM. PALMER, Robinson's, Thom's, &c. Anti-Variety and Comic Almanacs for 1833, by the gross dozen or single.
 Gardiner, Dec. 4, 1832.

THE CAPES!

A BEAUTIFUL article, of various colours, just received and for sale by L. L. NACOMBE.
 Gardiner, Dec. 24, 1832.

POETRY.

The following beautiful Poem has never before been published. It is from a collection by Greenville Mellan, Esq. which we are happy to announce for the gratification of the admirers of genuine poetry, will probably appear in the course of the present season.

Exeter News Letter.

THE MAN OF SORROWS.

"And he arose and rebuked the wind, and said unto the sea, Peace be still."—Mark iv, 39.

He slept—and round the plunging bark
The billows boom'd and roar'd,
While from the night clouds wild and dark
The storm relentless pour'd.

He slept—and round his hallow'd head
The undying glory play'd—
And pale and peaceful as the dead
That brow of wonder laid!

Pale as some marble brow it seem'd
Translucent with command!
As through the glooming storm it beam'd
Amid that lowly band.

He slept—the Saviour of the world,
Beneath the banner'd sail;
While on the rattling tempest hurld,
His followers round him wail.

Cowering they gaze upon the main,
In terror on the sky;
Till Faith is turn'd to fear again,
And Hope stands plumb to fly!

Trembling they kneel around the Lord,
In wildering agony—
And send one desolate glance abroad
Over that lashing sea.

They cast them at th'unsandall'd feet
Of that unearthly King,
And farewell hands about him meet,
And tones of horror ring.

They call on Jesus from the deep
Of their extremest woe—
They burst—they burst the hands of sleep—
Why should he slumber so!

They rouse him with a wild delight—
Thus breaks the fearful spell,
"Save us—O Lord of life and light—
Save us—Immanuel!"

The Man of Sorrows hears their cries,
And roused his stately form;
While still new kindling glories rise,
He thus commands the storm:

"Peace—peace, be still!"—and lo! the waves,
Sink all their battle noise,
Stand still about their ocean graves,
At that immortal voice!

That lifted head—that radiant eye—
How powerful and how bright!
Commanding all that sea and sky
In their unrival'd might!

Just Jesus! o'er my troubled heart
Thus let thy mandate roll,
And thus bid frowning storms depart—
The billows of my soul.

MISCELLANY.

[From the Universalist.]

ADVICE TO YOUNG MEN.

The apostle Paul often addressed young men: he regarded them with a father's care, and spake to them in language of kindness and affection—when striving to win them from the paths of vice, to the ways of wisdom, the language of entreaty was heard; the words of persuasion were used. Solomon, whose instructions are so excellent, used no harsh—not terrific language; he reproved the young with love, and rebuked them with the voice of gentleness. And could every young man, consider the sayings of the wise man, as addressed to himself; would he bind them about his neck, they would prove to him a faithful guide—an unerring monitor, to lead him in the paths of virtue.

Profiting by these examples, we shall offer a few words of advice to young men, and we hope to be governed in our remarks, by the law of kindness.

We would advise young men to become inquirers after truth. We mean by this remark, that you should embrace the sentiments you advocate, from the conviction that they are true, and that, by diligent inquiry and investigation, and not because they are popular; or supported by great names. It is not your duty, young men, to cast any doctrine aside, because others call it an error; it is not your duty, to receive any doctrine, because others say it is true. But if you cast aside any doctrine, it is your duty to cast it aside from the conviction that it is false. If you receive any doctrine, it is your duty, to receive it, only from conviction that it is true; and that by study and investigation. If you wish to know the real opinions of any denomination of christians, take not the bare testimony of an enemy; he would not be likely to tell you any thing favorable if he could. You must go to the believers themselves, and in all your inquiries, be sure that you hear as much for, as you do against a system. It is not enough, that you profess a belief in any sentiment; you must understand it; you must know its first principles; you must become acquainted with the arguments by which it is sustained; otherwise, like the way side hearers, when persecution shall arise, you may be induced to abandon the truth.

I would advise young men to clothe themselves with a spirit of manly independence—no period calls so loudly upon young men to arise in the majesty of their strength, and claim their privileges as the present one.—Every method is now tried by those who would monopolize all the piety of the day, to make young men subservient to their wishes. The young Mechanic is told that by attending such a church, the members of it will buy his wares. The young Merchant is told that if he will profess a certain doctrine, his goods will sell more rapidly; and if he does not he must expect to suffer. The Doctor is made acquainted with a Society, to which no Doctor belongs, and he does not mistake the meaning. But where is the young man, that would be willing to exchange the independence of his mind for a mess of such contemptible pottage? I own that there is something tempting in all this; great names and popular favor, sound well; yet after all they are as empty, as the idle wind, and experience proves that honesty is the best policy.

I would advise young men to beware of two fatal snares, into one of which they will fall, unless their minds are well fortified against danger. The snares to which I allude, are Infidelity and Fanaticism. The former will take from you all comfort and support; it will remove every source of consolation, and leave you not one ray of hope to carry you down to the grave in peace.—The latter, equally destructive, will poison your enjoyment, will render you unfit for the duties of life; and fill you with unspeakable horror in the hour of dissolving nature.

Infidelity is a miserable philosophy; it allows us to trifle with sacred things; and to turn to ridicule the most sacred subjects.—A disbelief of the Bible—a ridicule of the reli-

gion of the Son of God, may answer for the hour of merriment; the scoffs of the infidel may comfort with the scene of revelry and intoxication; but they will not afford peace to the troubled mind, neither will they chase away afflictions, when they hang heavily upon us. Do not be deceived; I am not the advocate of a gloomy, a merciless religion. But I would entreat you to become properly religious—to embrace the religion of the Son of God. It will not embitter your days—it will not destroy your peace. It will add to your felicity; it will regulate your happiness, and impart serenity and enjoyment, when earthly pleasures have lost their charm.

But, young men, beware of *Fanaticism*! It will blast your enjoyment; it will ruin your usefulness. It leads the human mind down to the gulph of black despair; and sends to an untimely grave the fairest portion of the works of God.

Do not let fanatics destroy your better judgment; meet them on scriptural ground; make them appeal to the law and to the testimony; qualify yourselves for this work, and you have nothing to fear.

Think of these things young men; and at some future period, your youthful friend may address you again. M. H. S.

Hartford, Dec. 23, 1832.

[From the Christian Messenger.]

CONTENTMENT.

[We find in the last N. Y. Mirror, an instructive Tale, by Paulding, under the title "DAY AND NIGHT, OR THE WATER-CARRIER OF DAMASCUS." The moral is so good that we copy the closing part of the story.—"Abdallah," in the language of the writer, "was the slave of Benhadad, the richest man in Damascus, proprietor of the splendid palace, the most delightful gardens, and the most beautiful harem in all the city.—

The chief occupation of Abdallah, was bringing water for his master, in a large stone jar, from a cool crystal fountain in one of the recesses of Mount Hebron. In that delicious, though debilitating climate, this employment was very laborious; and Abdallah, as he returned panting with heat and saw his master sitting on a damask sofa, in a sumptuous saloon, paved with many colored marble, and having in the centre a fountain, which diffused a delicious coolness all around, smoking his pipe and drinking sherbet, could not help comparing his own mental state with that of Benhadad, and wishing a thousand times a day he was in his place. Thus adding to the real hardships of his own situation, the misery of envying another, his repinings became every hour more grievous and intolerable. By degrees he worked himself into a fit of despair and invoked the holy Prophet. The Genius commissioned by the Prophet to speak his will and do his bidding, appears, and asks of Abdallah the cause of his despairing tones. Abdallah informs, and desires to exchange situations with Benhadad. The Genius gives him a view of Benhadad while stretched on his couch, "asleep, but not at rest," after a sumptuous feast, which had been continued to a very late hour. He is writhing in the agonies of death, as a consequence of his voluptuous living. The slave's commiseration is excited—he fears his master is ill and desires to awaken him, but is informed he will never awake more, and that he is only "paying the penalty of those delicious enjoyments" so much coveted by Abdallah.—In astonishment Abdallah desires to know, "how paying the penalty? Is it a sin to enjoy what Allah bestows?" The Genius replies:—

"Listen, Abdallah," cried the genius.—"It is the error of the poor and the laboring to envy the rich and the idle because they see them only in the daytime, while enjoying those luxuries and that exemption from toil, which to thee and such as thee appears the perfection of happiness. But didst thou know, as I do, that the labors of thy busy days are repaid by nights of such light, such balmy, such delicious rest as never falls to the lot of the sloth, the glutton, and the voluptuary; didst thou but know that they toil ten times more to digest a dinner than thou dost to earn one; that want of exercise and excess of sensual delights, weaken the very springs of life, and take from existences healthful vivacity of enjoyment; didst thou know that abstinence from a thousand indulgences makes the single one thou enjoyest more than equivalent to all the rest; and that thou, and such as thee, crowd into one single hour of relaxation more real enjoyment than the stated votary of pleasure gleams from a whole year of dissipation; didst thou and such as thee know all this by experience, which alone is the teacher of true wisdom, thou, and they would cease to repine, and no longer impeach the justice of Allah."

"It may be so," replied Abdallah; "but, for all that, I should like to be Benhadad, at least for a little while."
"Take, then, thy wish; but take this with thee: thou wilt be nothing ere the sun rises."
"What mean you?"
"Thou wilt be dead!"
"I beseech thee, oh my genius! let me then remain as I am?"
"Be it so. But look!"
The genius waved his hand towards the couch of Benhadad, and, casting his eyes in that direction, Abdallah beheld his master again struggling more violently than before. He seemed striving to speak, but the words rattled in his throat and he gave utterance to nothing but groans; the dew of agony collected in drops on his forehead; his features became convulsed; his face turned black; he was dead.

"Now take a few hours' repose before the morning breaks, and rest contented in future with the lot which Allah hath ordained thee. I do not mean that thou shouldst not strive to change thy situation—for absolute resignation to his fate precludes all exertion, and makes those faculties, which were given to man for high purposes, of no use whatever.—I mean that thou shouldst cease to poison thy own happiness, by repining at that of another. Farewell! and do not forget the lesson vouchsafed thee by the prophet!" saying which, the genius suddenly vanished. Abdallah sought his homely lodging, and slept so soundly that he was only awakened by the sunbeams playing upon his face. He remembered the occurrences of the night, but imagined he had merely been dreaming, until one of his fellow slaves rushed in, exclaiming that Benhadad was dead. Then he knew it was not a dream. He continued all his life to fetch water from the spring of Mount Hebron; and, though he slept sound-

ly and sweetly every night after his labors, sometimes caught himself repining at the unequal dispensations of Allah. But whenever this was the case, he recalled to mind the night-scene by the couch of Benhadad; and when he saw a rich man lolling on a damask sofa, by the side of a delicious fountain, smoking his pipe, and quaffing his sherbet, would say to himself, "SEVER MIND, THE DAY IS HIS, BUT THE NIGHT IS MINE;" and go on his way, rejoicing in the fullness of content.

[From the Universalist.]

Explanation of the Sixth Commandment.

"Thou shalt not kill."

In the fourth century Augustine, we are told, understood the ten commandments in a spiritual sense; and *thou shalt not kill* signified, *thou shalt not kill orthodox believers.* See *Eccles. Researches* page 103.

This is an explanation of the sixth commandment, to which the world, both Christian and Pagan, if not in theory, at least in practice, have too generally consented. If this be the correct explanation a very ponderous question at once arises—Who are the orthodox, and who are the heretics? If we may kill the one and not the other, there should be some clear rule by which we may distinguish them. Professor Boehmer has given the important answer. "By orthodoxy is to be understood *whatever the ruling party are pleased to say*; and heresy is a differing from it." This answer perfectly agrees with the practical answer, which has been given in every age since Augustine so kindly told the world what was the meaning of the sixth commandment.

An author in relation to this subject thus writes: "The principle established in the fourth century has occasioned the death of millions of Christians. It converted the professed followers of Jesus into murderers of each other. Every persecuting sect from Augustine to the present, has appeared to adopt this explanation of the command, and to practice accordingly. But as every man necessarily believes his own opinion to be correct, and those opposed to his, to be erroneous; the principle, as it related to the conduct of each of two persons of different opinions, amounted to this; *thou shalt not kill me, but I may kill you.* And as it applies to the conduct of the different sects, it is this—The minority shall not kill any of the majority; but the majority may kill those of the minority. A more bloody maxim was never invented. No wonder then that history abounds with records of murder for pretended heresy."

Much complaint has been made by christians of sufferings endured, under the ten persecutions by the Pagan emperors of Rome, prior to the reign of Constantine.—But, says Dr. Newton—"Not to mention other outrageous slaughters and barbarities, the Crusades against the Waldenses and Albigenses, the murders committed by the Duke of Alva in the Netherlands, the massacres in France and Ireland, will amount to more than TEN TIMES the number of all the christians slain in all the ten persecutions." See *Disserta. on Proph. Vol. II. page 327.*

We will not in this short article attempt to show to how great an extent christians have practiced according to the explanation of the commandment before us. The orthodox, i. e. the ruling party, have considered themselves as having the right to butcher all who would not yield to them in opinion—such were heretics; and million after million of heretics have been put to death, in all the various forms of torture, which could be invented to make death appalling. The exact number which have been thus slaughtered, cannot now be ascertained—but if such a slaughter should be now made in the United States, we are very certain there would not be an individual left to report the destruction.

Will it be said that christians do not now thus persecute and put to death others, for their religious opinions? It is time they do not—but christian nations, for causes no more worthy, will rise up and destroy each other. This is called legalized butchery.—When High Heaven says "Thou shalt not kill"—this is not at all in the way, only get some sage Augustine to explain, and you will find no prohibition in the way. If it be anti-christian to put those to death who differ from us in religion, it is equally so, to put those to death who differ from us in politics.

The gospel, which comes from heaven, is the "gospel of peace." Wherever the gospel spirit is obeyed—swords are beaten into ploughshares, spears into pruning-hooks, and war is learned no more. The "Holy Wars," as they have been called, have loaded christianity with disgrace—we would have it understood, that unholy wars will neither honour her, nor her professors.

We fear that professors of religion in our own country and age, are much too intolerant, and depart widely from the mild and pacific spirit of the Lord Jesus. Civil authority has returned the murderous sword to its scabbard in religious affairs; and in turn, religion ought to sheath it in civil affairs. But we must lament human frailty; yet we rejoice in the ardent advances of redeeming light, which has liberalized and humanized most of the nations of the earth. The world is certainly growing better; but there must be great improvements, still, before the kingdoms of this world shall be, in spirit the kingdom of our Lord and his Christ. B. W.

GLORIOUS NIGHT SCENE.

One evening I had lost my way in a forest, a short distance from the falls of Niagara. Soon the day expired around me, and I tasted, in all its solitude, the lovely spectacle of a night in the deserts of the New World.

"An hour after sunset the moon showed itself above the branches, on the opposite side of the horizon. An enlivened breeze, which the queen of night seemed to bring with her from the East, preceded her with its refreshing gales. The solitary star ascended by degrees in the heavens: sometimes she followed peaceable her azure course, sometimes reposed on the group of clouds, which resembled the summits of lofty mountains covered with snow. These clouds, opening and closing their sails, now spread themselves out in transparent zones of white satin, now dispersed into light bubbles of foam, or formed in the heavens bars of white so dazzling and sweet, that you could almost believe you felt their snowy surface.

"The scene on the earth was of equal beauty; the declining day, and the light of the moon descended into the intervals of the trees, and spread a faint gleam even in the profoundest part of the darkness. The riv-

er which flowed at my feet alternately lost itself in the woods, and re-appeared brilliant with the constellations of night which reposed on its bosom. In a savanna on the other side of the river, the moonbeams slept without movement on the verdant turf. A few birches, agitated by the breeze, and dispersed here and there, formed isles of floating shadow, on that motionless sea of light. All would have been in profound repose, but for the fall of a few leaves, the breath of a transient breeze, and the moaning of the owl; while in the distance, at intervals, the deep roar of Niagara was heard, which, prolonged from desert to desert, in the calm of the night, expired at length in the endless solitude of the forest.

"The grandeur, the surpassing melancholy of that scene, can be expressed by no human tongue—the finest, nights of Europe can give no conception of it. In vain, amidst our cultivated fields, does the imagination seek to expand—it meets on all sides the habitations of men; but in those savage regions the soul loves to shroud itself in the ocean of forests, to hang over the gulf of cataracts, to meditate on the shores of lakes and rivers, and feel itself alone, as it were, with God."

THE BIRTH DAY.

This is a peculiarly fitting season for reflection. The philanthropist looks back upon the past, and calls to mind the buoyant and light hopes of childhood, when each returning anniversary of his existence was anticipated and welcomed with pleasurable delight. It was a season of mirth and joyousness; every face was clothed with smiles, and every little associate filled with gladness. He thought of seasons yet to come, when his steps would not be restrained by the tender solicitude of parents, and the guardianship of his time should be entrusted to himself—when moving in the free air of heaven, those little embarrassments and restraints, which were prudentially thrown around him would be swept away, and continued 'sunshine settle on his brow.'

But he knew nothing of the cares and anxieties of mature years. Rejoicing in innocence, he dreamed not of the intense and burning interest which the well wisher of man is compelled to feel in the distresses, the sorrows, the sufferings of his fellows. His heart never contemplated that a birth day would find him regretting the little he had accomplished towards meliorating the condition of the human family and the apathy which had been too predominant in the soul. He looks at the past, and wonders at his indifference; laments the self-love, which has ever and anon prevailed over social duty. He is grieved at his faint sympathy for those who have followed the devices of their own hearts, and exposed themselves to all the ills that flesh is heir to.

He weeps over his short comings, and in the strength of love promises renewed exertions; redoubled zeal in the great cause of humanity: of concentrated justice, mercy and truth.

"AWAKE THOU THAT SLEEPEST."

We find an article in the last Christian Secretary on the subject of Sleeping in Church. The writer lays all the blame on the minister; and thinks where ministers find their hearers disposed to take naps during the sermon that they had better ask for a dismission. This is good advice enough, but we think the fault is not so much in preachers as in the doctrine they preach. It is a fact that the sentiment of endless misery will scarcely keep an audience awake. It is singular to see how much inconsistency there is in the religious world. Go to the large and wealthy cities. You will find on the Sabbath, the rich and the gay riding in their splendid coaches to public worship; you will see the most costly edifices reared; and adorned with every thing beautiful and pleasing to the eye. You will see them sit and listen (when they do not sleep) to what? The doctrine of the endless exclusion of a part of the human race from heaven. Let the cry of fire be heard, and you will see every one awake and active! But the everlasting burnings of a part of the children of men is mere nothing! Astonishing! We have heard it remarked that people seldom sleep where the doctrine of a world's salvation is proclaimed. This is generally true. We have seen an audience so attentive that it seemed as though every thing else was forgotten in the all absorbing subject, while we have seen the most zealous advocates of endless misery sleep on unconcerned while the preacher has been setting forth the horrors of the damned!

Instead, therefore, of advising ministers to quit their parishes, when they find their hearers sleepy, we would advise them to quit their gloomy and soul-chilling doctrines.

Religious Inquirer.

UNIVERSALISM.

Question: "What would be the state of society in a short time if mankind were to receive the Universalist doctrine and live accordingly? Answer 1st. John iv. 10, 11.—"Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." Could man be persuaded to receive this doctrine of the love of God to his enemies and live according to it, they would return to our heavenly Father love and gratitude for his infinite goodness, and they would love one another, as Jesus loved us and gave himself for us. Suppose we ask on the other hand, what has been that state of society, in consequence of believing that God will finally be unmerciful to those who are erroneous and immoral? Answer, as far as man have conformed to this doctrine, they have been unmerciful to each other; and the most horrid cruelties have explained in the clearest manner possible what fruits the tares which the enemy sowed have produced. H. B.

RELIGIOUS INTOLERANCE. The Rector of the Glasgow University has offered a gold medal for the best essay "On the evils of intolerance towards those who differ from us in religion."

"I use," says the Rector, "this circuitous phrase, from disliking to couple the epithet religious with the spirit of intolerance, which reversing the sublime aim of all religion, bows down the mind from celestial aspirations to the anxieties of this world, like the Indian fig tree, which after bearing its head loftily in the sky, turns down again its branches from the sunshine of Heaven, to be blended with, and buried in the dirt of the earth."

REMOVAL.

ROBERT WILLIAMSON informs his friends and the public, that he has removed his place of business to No. 2 in the new block recently finished by R. H. Gardiner, nearly opposite E. M. Lellan's Hotel, where he carries on the Tailoring business as usual in all its various branches. As he employs a large number of hands, and has a first rate journeyman—he will make garments at short notice, and does not hesitate to say to such as may favor him with their patronage, that their clothes shall be made as well, and in as neat and fashionable a manner, as they can be in any establishment on the river; he warrants all garments cut and made in his shop to fit; he will also cut all kinds of Clothes, and prepare them for making, for those who want them.

MR. WILLIAMSON keeps constantly on hand a good supply of all kinds of CLOTHS necessary for the Season, and TRIMMINGS of every description all which were selected by himself, and therefore warranted to be of the first quality.

MR. W. tenders his acknowledgments for the favors of his old customers and hopes by strict attention to his business to not only merit the continuance of their favors, but to acquire an encouraging addition to their number.

Gardiner January 9, 1833.

3mo.

Hats, Caps, Furs, and Umbrellas!!

L. L. MACOMBER

HAS just received from Boston, a prime assortment of Caps, Furs, Umbrellas, &c. which with his former stock, makes as good an assortment as can be found on the Kennebec river, and comprises the following articles, viz.—Gentlemen's BEAVER and IMITATION BEAVER HATS,—SATIN HATS, first quality,—Common and low priced HATS of every description for Gentlemen, Youth and Children,—Black and Drab FELT HATS,—Round Crowned do.—A good assortment of FUR SEAL CAPS,—HAIR SEAL do.—CLOTH do.—NUTRIA do.—with fur bands,—Children's FANCY CAPS,—LINED do.—INDIA RUBBER do.—Silk and Gingham UMBRELLAS, various qualities,—FUR SEAL COLLARS,—NUTRIA do.—FUR GLOVES, various qualities,—FUR TRIMMINGS,—SIBERIAN CAPES, a rich article,—Deer Skin MITTENS—Patent Leather CAP FRONTS,—BASKET BOXES, &c. &c. Also, a few dozens OIL SOAP, an excellent article for removing grease from clothes. All the above articles will be sold at the lowest prices for cash or good credit.

October 24, 1832

List of Letters remaining in the Post-Office, Gardiner, Me. January 1, 1833.

| | |
|---------------------|----------------------|
| Abraham Bedel, | Amelia Lord, |
| Richard Beal, | George Loud, |
| Enrico Brown, | Hanes Learned, |
| Peter Brooks, Jr. | Thomas Magrath, |
| E. & J. Banks, | I. Noyes, |
| John Bolton, | Stephen Osgood, |
| Benjamin Babb, | Samuel Plasted, Jr. |
| John Brann, | Miss Paine, |
| B. Booker, 2, | Howard Perkins, |
| Abel F. Cole, | Wm. Paul, |
| William Cobb, 2, | George Rogers, |
| Grant Curtis, 2, | John Stevens, |
| Joseph Carlson, Jr. | William Stevens, |
| Orison Dill, | Jesse W. Smith, |
| James Elder, | Richard Shackley, |
| Charlotte Egan, | Nathaniel Stone, |
| Benjamin Farnum, | Reuben M. Smiley, |
| David Flogg, | Ezra Salsman, |
| Samuel Felt, | Samuel Felt, |
| Thomas Granlow, | James M. Steward, |
| Samuel Giddens, | Robert C. Towle, |
| Alexander Gardner, | Jesse Tucker, |
| Thomas Houghton, | Hannah Taylor, |
| Rebecca Hildreth, | John Turner, |
| John Hatton, | John Taylor, |
| Moses Hawkes, | Holder Talman, |
| John G. Haskell, | J. C. Whitney, 2, |
| Samuel Haddock, | Jason Webster, |
| Sophia Hoyt, | Elizabeth Wiggins, |
| John Jewett, | Andrew White, |
| Hiram Jewell, | Abel Whitney, |
| Thomas Kimball, | Benjamin Weston, or, |
| Hannah Knox, | Aaron Weston, |
| John Landarkin, | Benjamin Weston, |
| Thomas Lewis, | Daniel Weston, |
| Lewis Jones, | Joseph Williams, |

SETH GAY, P. M.

REMOVAL.

SAMUEL CROWELL has removed to rooms in Clay's Buildings over Franklin Bank, where he intends carrying on the TAILORING BUSINESS in all its branches; and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and on reasonable terms.

Gardiner, Nov. 1, 1832.

44

NEW COLLECTION OF MUSIC.

J. EST published and for sale by WM. PALMER, THE CHURCH, or UNION COLLECTION of Church Music, consisting of a great variety of Psalm and Hymn tunes, Anthems, &c. Original and Selected; including many beautiful subjects from the works of Haydn, Mozart, Cherubini, Nauman, Marcello, Mehul, Himmel, Winter, Weber, Rossini and other eminent composers—harmonized and arranged expressly for the work. By LOWELL MASON, Editor of the Handel and Haydn Collection of Church Music.

Gardiner, Dec. 12, 1832.

Paper-Mill for Sale.

THE Subscriber wishing to close up his business of Paper for Sale, his interest in the Paper-Mill in Gardiner, being one third of the Buildings, Machinery, Stock and Utensils. Terms reasonable.

M. SPRINGER, Jr.

Gardiner, September 7, 1832.

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars' worth of FISK & HINKLEY'S IMPROVED BRICK MACHINES, to put in operation the present season—which may be purchased of the subscriber at East's Hotel in Hallowell, Whittier's in Portland, Brown's in Augusta, or at his house in East Livermore, and delivered at either of those places, on short notice. Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended.

JOHN HASKELL

June 12, 1832.

House and Shop for Sale.

THE Subscriber wishes to sell the House and Shop, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is well known to require a more particular description. For terms apply to the subscriber on the premises.

FRANCIS HUTCHINSON.

Gardiner, Dec. 19, 1832.

Christmas and New Year's Presents for 1833.

THE Token and Atlantic Souvenir, Pearl,

London Comic Offering, and Juvenile Forget-me not.

For sale by WM. PALMER

Gardiner, Dec. 5, 1832.

Almanacs for 1833.

FOR sale by WM. PALMER, Robinson's, Thom-

son's, Anti-Masonic and Comic Almanacs for 1833, by the gross dozen or single.

Gardiner, Dec. 4, 1832.

NEW MACHINE SHOP.

HOLMES & ROBBINS respectfully give notice to the public, that they have taken the shop formerly occupied by CALVIN WING, next door above the factory; where they manufacture all kinds of machinery at short notice.

They feel confident that by strict attention to their business, they can give complete satisfaction to their employers.

Screens of cast or wrought iron, patterns for cast-

ings—Presses of any description, and machinery of any kind constructed in a thorough and workmanlike manner, and on the most reasonable terms.

FUR CAPES!

A BEAUTIFUL article, of various colors, just received and for sale by L. L. MACOMBER.

Gardiner, Dec. 24, 1832.